FRIENDS BOOK & TRACT COM.,
144 E. 20TH ST.,
NEW YORK.

The American Friend

Old Series
Vol. XXXV. No. 18

MAY 3, 1928

New Series
Vol. XVI. No. 18

Toward a Warless World

AN EDITORIAL

Quakers and Evangelism

TOM ALDERMAN SYKES

The Appeal of a Great Prophet

JOHN R. WEBB

Evangelizing Pocketbooks

H. CLARK BEDFORD

Quaker Maids in Italy

PAULINE TERRELL

ON THE HORIZON OF THE CHRISTIAN CHURCH

ESTABLISHED RELIGIONS OUT OF FASHION

The demand for religious freedom has been gathering in Turkey for sime time and on April 11 responsible Turkish legislators utterly separated their state from the ancient faith of Islam. By action of the national assembly at Angora, the statement in the constitution which declares that Islam is the religion of the Turkish republic is deleted, and members of the assembly, in assuming office, no longer will take their oaths before Allah, but upon their personal honor. Established religions are thus rapidly going out of fashion. China refused to recognize Confucianism in her constitution written in 1916. Russia turned out the Orthodox Church with the Tsar. Various nations in South America have broken, or are in the process of breaking, the bonds that tie them officially to Roman Catholicism. Republican Germany has no place for an established Lutheranism. And now the deputies at Angora deny that Islam is the religion of Turkey!" What improvement in conditions for missionaries in the Near East this may bring immediately, it may be difficult to even hazard a guess, but this step would seem to indicate a vast and fundamental change in the spiritual outlook in the not distant future.

MESSAGE OF THE JERUSALEM CONFERENCE

The business sessions of the International Missionary Council ended at midnight on Saturday and the following Easter Day was occupied with devotional sessions. The Conference drafted detailed findings on the major subjects of discussion: Relations of Christianity to Industrial Problems, the Christian Message, Racial Relationships, Medical Missions, Religious Education, and the Relations of the Older and Younger Churches. The Christian Message report, presented by the Bishop of Manchester is considered the most important pronouncement of the gathering: "Our Gospel," it says, "stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for the purpose of fastening bondage, economic, political, or social, on any people. We would repudiate any symptoms of religious imperialism that would desire to impose beliefs and practices for the purpose of managing souls in their supposed interests. We have no desire to fix on others the ecclesiastical traditions of the Western Church, but wish to place at the disposal of the younger churches our collective historical experience. We also ardently desire that the younger churches express the Gospel through their own genius and through forms suitable to their national heritage. We believe in a Christlike world. We know nothing better and are content with nothing less. We do not go to non-Christian nations because they are the worst or alone in need, but because they are part of the world and share with us in the same human need."

Sixteen
Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
Richmond, Indiana

GIRLS WHO VENTURE FAR FROM HOME

It seems that of all the girls of all the nations, the French girl is the one least inclined to wander. Her percentage among the girls who pass through Shanghai on their way around the world, is almost nil, and since this is the destination of hundreds of girls every year it may be said to be a test. So many girls reached Shanghai with just enough money to get them there, trusting their future to Providence, that they became a real problem, so great a problem that the Young Women's Christian Association organized a Y. W. C. A. for Foreign Girls, to whose doors there came in one short year girls of thirty-four nationalities. The American girls and the British girls, with great prudence, had invariably trained for work that would carry them on. Among them were school teachers, stenographers, bookkeepers, nurses and bank cashiers. It was not difficult to find work for them, and they usually remained long enough to get enough out of the adventure to pay them; then, moving on to other port cities, they would repeat the experience. They were not a problem, but the girls of the remaining thirty-two nationalities, inexperienced and untrained, required the united effort of a group of organizations in Shanghai to carry them. But, one of the outstanding surprises of this great gathering of girls, is that so few French girls were represented. Is it because in that country the wishes of the older generation prevail and girls do not wander far from home?

VOTERS' CAMPAIGN INFORMATION SERVICE

The non-partisan radio service inaugurated last January by the National League of Women Voters and the National Broadcasting Company from WEAF, New York, WRC, Washington, and twenty-two Red Network stations will continue programs for Tuesdays in May, 7 to 7:30 p. m. (Eastern Daylight Saving Time). The first Tuesday will be a celebration of National Child Health Day and the speakers will be Herbert C. Hoover, Secretary of Commerce, and William Green, President of A. F. L. The second Tuesday, Unemployment—An Emerging Issue, will be discussed by James J. Davis, Secretary of Labor and Senator Wagner of New York. The third and fifth Tuesdays will be devoted to What Congress is Doing, and the fourth to Prohibition in a Campaign Year, its Legal and Political Aspects. (Watch the newspapers for announcement of speakers).

"How is the Y. W. C. A. an educational factor?" is a question often asked. In Brazil the Association has been instrumental in bringing about the following plan: Realizing that for intelligent girls' work, knowledge of the actual situation and environment of girls between the ages of 10 and 21 is essential, the President of the Brazilian Educational Association has approved a plan for a survey to be made under its auspices. The Y. W. C. A. is one of the cooperating agencies.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXV. No. 18. | MAY 3, 1928 | New Series Vol. XVI. No. 18.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

A Long Step Toward A Warless World

SECRETARY Kellogg's Multilateral treaty, which should renounce war as an instrument of national policy, has made tremendous strides in the last few months. It has passed through one stage of what critics have variously termed "shadow-boxing," "buck-passing," etc., during which the hopes of common people rose and fell with each exchange of notes. Fortunately, it has passed through this first stage. France and the United States have given to the governments of Italy, Japan, England and Germany all the correspondence on the subject, with the view that a treaty, open to all the nations of the world, might be concluded between them.

What may happen in the second stage can only be conjectured. The ways of diplomacy are devious and hard to understand, but at present the leaders of the various powers seem to be pressing ahead and fortunately, still in the right direction. When Kellogg submitted his proposal to the other nations, he submitted a proposed draft of the treaty. The two important Articles follow:

Article I. The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article II. The High Contracting Powers agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Here is a straight-forward renunciation of war and a declaration that all disputes shall be settled pacifically. It is the kind of thing that Friends have long hoped for. Now, fortunately, world peace has moved from the realm of hope into the field of practical politics. It has reached the point where public opinion can begin to be brought to bear in a practical way—and where, if such public opinion is brought to bear, the governments must necessarily move forward to a definite treaty which condemns war, and provides for peaceful settlements of disputes.

The task of the Society of Friends is to begin to help create the necessary public opinion in this country. It is not too early to start now. We are responsible for the attitude of our government in these negotiations. We should encourage Secretary Kellogg and President Coolidge, in their efforts. While no crisis exists at this time, it is fitting that those interested in world peace should let our leaders in this splendid attempt know that they have the whole-hearted endorsement and support of the American people. Our Senators who, with the President, make all our treaties, should be informed of the wishes of their constituency.

And there is good reason for this encouragement at this time. The conclusion of such a treaty will not be an easy matter. France feels that certain reservations must be made. She would allow for defensive wars, for obligations under the government of the League and other treaties which may mean the use of military force, for the release from obligations under this treaty toward any nation which may violate its agreement and resort to war, and for the coming into force of this treaty only upon its acceptance by most of the nations of the world. This is the same point of view that France has always presented. It is a security which relies upon the threat of war. It is an attitude of suspicion and distrust which has grown out of her experience with European nations. And because of this it will be hard to supplant. Consequently the great need for the United States definitely and clearly, but sympathetically, to stand for the absolute condemnation of war and an agreement not to resort to it.

Fortunately, if press reports are to be believed, public opinion in England and Germany are very definitely in favor of the uniquivocal position. Difficulty is not greatly anticipated from Japan, and the smaller nations of the world have long been for disarmament and the elimination of war.

And so it seems that at last the United States is about to try to lead the world in one of the first long steps toward a warless world. We should muster all possible public opinion, in support of our government in this attempt. Letters to President Coolidge, Secretary Kellogg and our own Senators at this time would be in order. Many are taking this opportunity to say a word of encouragement. Let it be understood that there is no crisis, that before we are through, many more urgent letters may be necessary, this is simply a word of encouragement which is always valuable.

R. N.

What the Figures Seem to Mean

TWO weeks ago we presented the report of united benevolence receipts for the fiscal year ending March 31, 1928. It presents material for an interesting and profitable study. While the estimated needs of the work amounted to $148,433, the receipts were under that sum by $25,072. However, the Boards, anticipating the probability of a shortage, cut their work so sharply that little or no deficit has been incurred on the year's operations. The brighter side of the picture is that the receipts for

the year were twelve hundred dollars above those of the year previous. This would indicate that we have struck bottom in our benevolent giving and that we are taking a step upward again.

Exclusive of Canada and California, which have their own fields of benevolent effort, we have prepared the following table showing the per capita giving of the Yearly Meetings of the Five Years Meeting:

	Members*	United Budget Payment	Per Capita Per Year	Per Capita Per Week
Baltimore	965‡	$ 6,404.42	$6.63	.127
Indiana	8982	27,272.54	3.03	.058
Iowa	7534	18,105.46	2.40	.046
Kansas	7049‡	5,845.50	.82	.016
Nebraska	1333	2,351.24	1.76	.033
New York	2708	3,327.83	1.23	.023
New England	2593§	12,596.75	4.84	.093
North Carolina	6685	9,574.53	1.43	.027
Western	8147	17,920.88	2.19	.042
Wilmington	3342	6,028.27	1.80	.034

*Includes only active members unless otherwise designated.
‡Includes active resident and non-resident members.
§Includes active and associate resident members.

In six of these Yearly Meetings, west of the Alleghenies, the weekly per capita giving ranges from one cent plus to five cents plus, while in the three west of the Mississippi, the range is from one cent plus to four cents plus. These western Yearly Meetings represent our agricultural areas, in which economic conditions are greatly similar. The wide difference revealed in the rate of contributions would indicate that something besides agricultural depression is responsible for inadequate giving. This observation is also borne out in the results found on our eastern border, in which the contributions range from two cents plus to twelve cents plus, a wide range being found in two Yearly Meetings lying side by side.

It must be realized of course that there are several factors to be taken into account in the explanation of these differences. When, however, the United Budget giving is stated in terms of weekly per capita contributions, it is but too evident that no Yearly Meeting is straining itself in the support of our united work. The blush of conviction is brought to our cheeks when it is realized that a couple of two cent postage stamps per week on the part of our entire membership would enable our work to prosper as it has not done for years.

Obviously, the point of weakness is in our local meetings. Stimulation of interest and consecration is certainly needed, but always with it there is a pressing need for a more businesslike financial system, including a regular budget for local, Yearly Meeting and United Budget giving and a careful every member canvass for weekly pledges with envelopes for weekly payment; also monthly, proportional remittances of benevolent funds by the local meeting's treasurer. This last is in keeping with the advice given by the last Five Years Meeting to the constituent Yearly Meetings. Indeed, there is little doubt that the margin of this year's receipts over last year is explained by the monthly, proportionate remittance policy adopted by Iowa and New England Yearly Meetings. If only our other Yearly Meetings would follow their lead!

May we once more call attention to the fact that in the pamphlet, "Friendly Finances," the Promotion Committee of the Five Years Meeting places at the disposal of Friends an adequate financial plan for every one of our local meetings. Copies may be had by addressing the Committee, at the Central Offices, 101 South Eighth Street, Richmond. No local meeting should be without this helpful guide to a business like system of church finance.

Quakers and Evangelism

BY TOM ALDERMAN SYKES

IN my previous talk upon "The Personal Challenge of Our Quaker Ministry," I tried to share my personal enthusiasm as to this opportune moment to go out and serve humanity in the name of the Living God; then I remembered the many who doubt whether Quakers are called upon to go out with the *good news;* to take part in evangelism of any kind, whether it be a pastoral or a lay variety, not to mention the professional and special series. Our fears are very real, and most certainly they are holding us gripped as a body, with the result, that this year's statistics of Protestant Denominations, again lists Quakers, as one of the two bodies that have lost in membership total. Now this kind of thing has been going on for a long time, and the only reaction seems to be, the furnishing of a reply "that Friends can never become a great body numerically," and the strange part of the business is, those who talk like that, add, that they are true George Fox Quakers of the old type.

I have on my desk here, a little volume, entitled "George Fox—The Red Hot Quaker," and I want to quote from the foreword, a part of the statement, as to why the Salvation Army issued this volume to their people: "We send out this book, not with any idea of valuing the mere details of history which it supplies, but trusting that it may stir many a heart today to arise out of the miserable ruts of selfish habit, and cry to God for grace to serve as daringly and single-eyedly as George Fox did. How villages, cities, aye, nations, could be made to quake by officers as full of God and faith, as reckless as to their own life, interest and comfort, as determined to wreck the Devil's kingdom, as George Fox was. God grant this little book may help to produce such men and women wholesale." What a marked difference in viewpoint between what the Salvationist sees in George Fox; and what our present-day Quaker Apologist sees. This leads me to ask, which one is nearer correct?

Certainly, it is a bit difficult for us to get rid of that "shaking the country for ten miles around" testimony. It is difficult to dodge the fact, that Christ did speak to George Fox's desperate condition; and that his testimony was "a heart that did leap with joy." It is also a bit difficult to get away from the fact, that the great days of Quakerism showed tremendous growth by convincement—people from every walk of life joined the Quakers—why? In 1654, sixty evangelists went into the field "thrashing among the rude multitude who are to be sought and won, even though the work be laborious and exacting." The records state that by the year 1700, there were ten thousand Quakers in London alone—not dropped from Heaven ready-made—but *convinced Friends*—folk whose condition had been spoken to, and whose hearts were leaping for joy; folk who knew Christ as their Saviour. Yes, they were saved, much as many modern Quakers dislike that wonderful term.

Somewhere, I have read a statement, that "Evangelism is the foremost work of the church. All her other activities are of value chiefly to the extent that they aid in making Christians truly Christ-like; in bringing non-Christians to faith in Christ;

to a sincere confession of him as Saviour and Lord; and to devoted service in his name." Now most Quakers would agree with that statement, in theory at least. Some I suppose would point out to me that most Yearly Meetings of Friends have their Evangelistic and Church Extension Committees—and on paper, that would be true. But they are not working for the souls of men. They are not ceaseless and untiring in their efforts to secure the actual surrender of men's lives to the Christ. And the chief reason is, the folk elected to those committees do not believe in evangelism. That is why nothing happens. That is why Quakers are losing in numbers in so many places.

Evangelistic passion and enthusiasm comes only to those who know real fellowship and communion with Him who waits to make of us all "fishers of men." He who calls today, "follow me" wants us to carry his Gospel to all men everywhere, and apply it to all life. That is the only way the Kingdom can come, when men do his will on earth. If I have made no mistake, it is the business of our Quaker Church to reach every person in the whole world with the message of Christ. Only last night I listened to our friend Elbert Russell, telling the story of his recent experiences in South America, and the outstanding point that gripped my heart was this statement: "If America had sent down there seventeen years ago, school teachers and missionaries, and built good roads, all this present trouble would have been avoided." He challenged us to send teachers and missionaries, and withdraw the marines. What is true in South America, is true all over the world; and tragedy is, the Quaker Church is drugged with the praise heaped upon a little bit of war-time service, and post-war feeding program, all done by a little minority group of Spirit-filled young people, whose record is having to carry the whole body politic of Quakerism, many of whom, never gave a nickel towards the work, or ever put up a prayer for the workers as they toiled overseas. It is tragically one-sided, and still worse, it is manifestly un-Christian. What are the majority of our Quakers doing to win men to Christ? It must be clear that it is our business to be winning men to Christ, and we must release the praying and working power of our Church.

I think I hear some Friend say that he cannot stand for the evangelistic methods, and with all such, who have been subjected to hard experiences of fanatical extremes, I have great sympathy; yet we must not allow ourselves to be blinded by prejudice; for it becomes more clear every day, that our business as Christians, is to spread the good news of Christ. As to method, whether it be professional, pastoral, lay, or some simple community "Win One" plan, let everybody take his choice, and let us not stand aside arguing, as to how men get to Christ but rather rejoice in their arriving at that experience of him that causes their hearts to leap with joy. I often wonder what a lot of the critics would have said about George Fox's experience, and the way he went up and down the country, and crossed the ocean, if they had not suggested that he was bordering upon insanity, and was not quite himself. A fellow told Paul of old that he was mad. Every spiritual reformer has been crazy in the eyes of the dead religionists of his day. Today, the man who suggests sending missionaries and evangelists out into the sin-scarred world is ridiculed as a dreamer and emotional weakling; yet those same people quietly lend consent to sending into other nations a bunch of fine young men armed to kill or be killed, and call them marines, or our national defenders.

I have been happy to see the spread in our Deep River Quarterly Meeting, of the Brotherhood Movement, and in which we now have several hundred men interested; they are undertaking Gospel Team work; they are doing a fine piece of benevolence work among the needy; they are getting out to win other men from lives of sin; they are in real competition with the forces of evil, in order to save our communities the loss of manhood and soul values. How my heart would rejoice to see this Brotherhood Movement spread to every meeting throughout American Quakerism, and to see the entire Five Years Meeting lifted to a place of active interest in winning men for the more excellent way of Christ. We are all the time being asked to give our money for peace or missions, and having a terrible hard time to make any of these things financially successful. In my humble judgment, we are making a big mistake just begging and teasing for money—what we need to pray and plead for is *men.*

I would rejoice to see started at once a big movement to win men through the agency of our Quaker Churches. It is not a matter of intellect or training—it is just a plain matter of Christ as a personal Saviour; and in my judgment every other plan to build our Quaker Church, will prove a very poor and wretched substitute for the presence of Christ in the hearts and lives of Quaker men. You note, I mention merely the *men,* and that is what I mean. My experience is, win the men, and the women and children will be on hand to work in the church program as they always have been.

The *men* of Quakerism for Christ is the solution as I see it. What finer contribution can our Quaker Church make to this Young People's Movement "forward with Christ," than to get our manhood all lined up with the young people, spreading the good news of Christ, with Christ? How can we expect our young people to settle their great question of relationship with Christ and his church, whilst so many of their fathers are indifferent and cold? At present we are making a joke of things—our young people's movement is in the hands of people who are by no stretch of the imagination young any more—and instead of a living expression of teen age idealism and devotion to Christ, we have a dividing off into camps of pastorals or secretarials —led by middle-aged cock-surists who keep the heat of intellectual argument going in violent competition with fanatical extremists at the other end of the line—with the result "the hungry sheep look up, and are not fed." There is no fruitage; there is no convincement, folk are not attracted, the Christ is veiled.

In our local ministerial association we have had a series of Monday talks, upon "Faith and Practice," of all our various denominations. It was a risky experiment to many of our folk, but we have gone forward, even though many feared we might develop a bad situation and get bitter—truth is, we had before this emphasized our differences—now we have our eyes open to see how much we have in common, and in the Christ, our common heritage, we have found a fellowship and nearness, that has truly enriched our lives.

We can in Quakerism start a revival among our men, that will spread from heart to heart, and through bonds of Christian brotherhood go forth with the good news that shall enable other poor seekers to find the Christ, who can, and who will speak to their condition, and cause all our hearts to leap with joy. Why not make a start at once in your own heart, in your own meeting, and let us link the whole American continent up with groups of Christ-filled men, translating the good news in terms of daily life, in thought and word, and deed, thus making Quakerism a living, growing, throbbing reality. Let me know just how you feel about this matter. I honestly believe I am right, and I have a wonderful group of Brotherhood men who feel it is the only way out of the present stupid rut we are in as Quakers.

High Point, N. C.

Reform In Mining Laws Of Japan

With a labor movement constantly gaining in strength, and even threatening to obtain the balance of power in the diet of Japan, it behooves the government to clean up conditions in the mines where at present 42,992 women and 822 children work below ground from 14 to 16 hours a day. Under the Japanese law the minister for home affairs has sole authority to regulate working conditions in the mines and a recent investigation has revealed great need for reform. A cut in working hours has been ordered accordingly, so that women and children shall not be underground more than ten hours a day, of which they shall not be working more than six. This is to be accomplished by the elimination of late night shifts. But this change is not to be completely carried into effect inside of five years. No new woman or child workers are to be employed, so that gradually, as the present ones leave the mines, the work will fall entirely into the hands of men.

The Appeal of a Great Prophet

Read before the Ministerial Association of Richmond

BY JOHN R. WEBB

WINNING victory through defeat expresses the conquest of of the human soul. The decline and fall of the Jewish monarchy marks the way of defeat, while the prophet of the time holds the lamp of faith as the guide to victory. Jeremiah reveals with frankness the workings of his mind as the prophet of the closing generation of Judah's political existence. "The simplicity of his message, the depth of his reflective lyrics, and the vividness of his experiences combine to make living and modern this ancient patriot of Judah." A priest by birth, he became a prophet by the special call of God. Before he appeared in the world he was consecrated to the divine purpose of being a prophet to the nations. Called when very young to the prophetic office, about 627 B. C., in the thirteenth year of Josiah's reign, his prophetic life was continued during the reign of Jehoahaz, Jehoiakim, Jehoiakin and Zedekiah, kings of Judah.

Jeremiah is one of the most interesting and tragic figures in the Bible, and his message marks the culminating point of Old Testament prophecy. Of no other of the prophets do we know so much. Possessed of a susceptible, deeply emotional nature, the adverse course of events impressed him profoundly and he uttered without reserve the emotions which it stirred within him. "He lived through the clash not only of empires but of opposite ethical ideals, through the struggles and panics of small peoples, through long and terrible fighting, famine and slaughter of the youth of the nations, with all the anxieties to faith and the problems of Providence, which such things naturally raise," writes George Adam Smith in his study of this prophet, and adds: "Passionate for peace, he was called to proclaim the inevitableness of war, in opposition to the popular prophets of a false peace; but later he had to counsel his people to submit to their foes and to accept their captivity, thus facing the hardest conflict a man can who loves his own—between patriotism and common sense, between his people's gallant efforts for freedom and the stern facts of the world, between national traditions and pieties on the one side, and on the other what he believed to be the will of God." In the furnace of his spirit was recast, however ancient its sources, the finest things in the religion of Israel.

From earliest youth he seems to have recognized himself as the prophet of despair who would never be listened to and he is indeed "the preacher of a gloomy pessimism unknown to the other prophets." The duty of prophesying an awful doom is an unwelcome task, and the fierce opposition which would have left a harder nature unmoved racks his soul. He even turns in anguish and reproaches God with the cruelty of committing this impossible mission to him, only to fall back with renewed faith on the conviction that God is behind his messenger and will make him a tower of brass against his adversaries. His story reveals the heart of a sensitive man and a passionate lover of his country, and his pessimism is by no means merely the reflection of a gloomy temperament but the faithful reflection of actual facts, to the reality of which the cheerfully optimistic prophets, whom he denounces, are blind. Some pessimists rather enjoy their gloom, but he is broken-hearted over the doom of his people and every prophecy is wrung from him in agony. The foolish trust in the inviolability of God's sacred city and the security of his chosen people must be swept ruthlessly aside, consequently, he opposes every activity of the state which is directed to its self-preservation. He did not desire the evil that he predicted and he did not enjoy predicting it. His love for his country is sincere and heartfelt, as is his personal suffering at his loneliness and isolation. "Upon him there fell the unique sorrow of an unpopular patriot," writes Henry J. Cadbury, who then adds: "Sharing all the suffering of his fellow citizens in the ravages of war and siege, even to the extent of voluntary self-denial, he must bear besides the intolerable burden of an outcast, misunderstood and unheeded, maltreated and abused, and, above all, falsely accused of disloyalty and treason. Yet, out of the crucible of suffering, he developed a strength of character, a certainty of God, and even a new discovery of religion that have made his name immortal." The aim of his life is to lead his people to better things.

THE POET PROPHET

While we usually speak of him as a prophet, his place as a Hebrew poet is generally recognized, and in any study of his prophecies this phase should be considered. His book has come to us with all its contents laid down as prose, with no metrical or musical punctuation, or stanzas to mark off its divisions. Yet many passages read as metrically, and are as musical in sound, and in spirit as the Psalms, the Canticles, or the Lamentations. "Their language bears the marks that usually distinguish verse from prose in Hebrew as in other literatures. It beats out with a more or less regular proportion of stresses or heavy accents. Though almost constantly unrhymed, it carries alliteration and assonance to a degree beyond what is usual in prose, and prefers forms of words more sonorous that the ordinary." "Jeremiah's poetry is exquisite," writes Arthur S. Peake. "It has not indeed the majesty of Isaiah or the brilliancy of Job; but sweet and tender elegies, beautiful in diction and instinct with pathos, flow without art or effort from his lips. He has been called 'the poet of the heart.' The deep springs of human feeling toward his neighbor, toward his people, and toward his God are revealed by him more clearly than by any other writer of the Old Testament, more clearly even than by Hosea."

But the art of the poet was not always equal to the strength of his passion or the length of his vision, or the urgency of his meaning. "In relevance to the mixture of poetry with prose in the prophetic parts of the book," says George Adam Smith, "it is just to note that the early pre-Islamic rhapsodists of Arabia used prose narrative to illustrate the subjects of their chants and that many later works in Arabic literature are medleys of prose and verse." He likens the method to canoe voyages in countries where small lakes and rivulets abound in which the canoe now glides down a stream and is again carried overland by what are called portages to other streams or branches of the same stream. Similarly, "these works have their clear streams of poetry, but every now and again their portages of prose." He further adds: "It is true that, while the lyrics which are undoubtedly the prophet's own are terse, concrete, poignant and graceful, the style—not of all—of the prose discourses attributed to him is copious, diffuse, and sometimes cold. But then it is verse which is most accurately gripped by the memory and firmly preserved in tradition; it is verse, too, which best guards the original fire. While it has been necessary to reject as groundless the theory that Jeremiah was exclusively a poet of limited temper and a single form of verse and was not the author of any of the prose attributed to him, we must keep in mind that he did pour himself forth in verse; that it was natural for a rural priest such as he, aiming at the heart of what was mainly a nation of peasants, to use the form or forms of folk-song most familiar to them—in fact the only literary forms with which they were familiar; and that in all probability more of the man himself comes out in the poetry than in the prose which he has left to us. By his native gifts and earliest associations he was a poet to begin with; and therefore the form and the character of his poetry, especially as revealing himself, demand our attention." Yet the beauty of the book lies not in its poetic form, but in its "deep and noble expression of the life of tenderness which it portrays." In the simple melodies of his music and in the variety of his moods—now somber, stern and relentless, now tender and pleading, now in despair of his people yet identifying himself with them—this rural poet carried the

burdens of prophecy through forty of the most critical and disastrous years of Israel's history.

Jeremiah was born soon after 650 B. C. of a priestly house at Anathoth, a village in the country of Benjamin near Jerusalem. Manasseh, the fourteenth king of Judah, had been reigning for nearly half a century, during which time an entire change had taken place in the religious administration of the kingdom. As a vassal of the great Assyrian empire, he had even fostered the astrological religion of the empire within the precincts of the temple at Jerusalem, and blended foreign religions with the popular religion of Israel. Because of this we can understand the words of the prophecy: "And I will make them a horror to all the kingdoms of the world, on account of what Manasseh, son of Hezekiah, king of Judah, did in Jerusalem." In reaction from these heathen tendencies, the nucleus of our present Book of Deuteronomy was composed within the circle of those who were enthusiastic for the ideas of the eighth-century prophets. This document became, in 621, the basis for the reformation under Josiah, which centralized all worship in the one sanctuary at Jerusalem and purified it of alien elements. But peace without and reforming zeal within were destined to disturbance through the approaching decline and fall of the Assyrian empire which suffered invasion by the Scythians. Later the Egyptians invaded from the west and in opposing them Josiah was defeated and killed at Megiddo in 608. The following year the Babylonians captured Nineveh and achieved final supremacy by the victory of Carchemish in 605 B. C., in which Egypt was completely crushed and the vassal state of Judah fell into the hands of Babylon.

The prophet was probably twenty years old when called to have "authority over nations and kingdoms, to tear up, to break down, to shatter, to pull down, to build up and to plant." He evidently preached a series of early sermons during Josiah's reign. A strong impetus no doubt was given to his prophetic ardor when, five years after his call, the Book of the Law came to light in the Temple. He seems to have advocated in the cities of Judah obedience to the law. His earliest oracles reflect the lavish distribution of the high-places in Judah and Benjamin and may be dated before the suppression of these by Josiah in obedience to the Law-Book. Those on the Scythians whose invasions preceded that year, and those which imply that the enforcement of the Law-Book had already begun, reveal Jeremiah's attitude toward the prevailing conditions of the time and to the course of reforms which the Book inspired. For a time during the reform under Josiah, the prophet seems to have remained silent. "The outside world had ceased to threaten Israel, the Assyrian control of her was relaxed, the people of God were free, and had their first opportunity for over a century to work out their own salvation." But after the death of Josiah, a reaction set in and idolatry reasserted itself. The prophet had to face, on the one hand, the immoral and idol worshipers, and on the other, persons who maintained that, "to secure the abiding favor of Jehovah, it was only necessary to offer more numerous and costly sacrifices and to increase the splendor of the Temple ritual," that "the Temple itself was a charm which must render Jerusalem and its inhabitants secure."

(To be concluded next week)

Evangelizing Pocketbooks

BY H. CLARK BEDFORD

IF giving is to become a means of grace to us, we must first give ourselves. "They indeed exceeded our expectations. First of all they gave themselves to the Lord and to us as God willed."—2 Cor. 8-5. The giver is of more value to God than any gift he may offer. Personal consecration must precede purse consecration; self-evangelization comes before wealth evangelization. It is not the gift that sanctified the altar but the altar sanctified the gift. We often begin to pull the wrong string. Heart strings must be loosened before we attempt to loosen purse strings. Let us believe that we are more to God than all our gifts. A consecration of self will lead to a giving that will be adequate for the needs of the kingdom.

Before there can be whole hearted giving of self to a person or a cause there must be love. People will not accept the principle of Christian stewardship until they have fallen in love with Christ and his church. Paul said that "the love of Christ constrained him" to give his life in strenuous service. I think most persons need to be converted from a self-centered to a Christ-centered life.

Knowledge precedes love. We must know a person before we can love him. We must become informed about the work of the church before we can love it. As we become informed regarding the needs of Christ's kingdom we will be moved with tenderness towards its interests. There is need of a vigorous campaign of education by the interests of the church together with instruction in Christian stewardship. Proper information will lead to keener interest and larger investments in the entire program of the church.

Giving should be regarded as a part of worship. Contributions are too often treated as a necessary evil in our church services. Sometimes we make apologies for receiving church offerings. Often the opportunity for taking an offering is slipped in somewhere and covered up as much as possible. Do we have the organist or choir give an offertory in order to turn the attention of the people from the painful ordeal of giving? Should we not lead the people to feel that giving is an act of worship as much as any part of a devotional service. We should remember that it is an offering unto the Lord and not merely taking up a collection of pennies, nickles and dimes which we might part with and experience no sense of loss.

The most satisfactory method of supporting the church, including its local expenses and united benevolences is the budget system. Many feel themselves under obligation to support the kingdom of God but they feel that they should be free to give as they please. They do not understand how or why they should be obligated to support the local church. We suggest a few reasons:

1. Because we have chosen this church as that part of the household of faith for our church home. If the members fail to support her, who will?

2. We pledged to her our loyalty and support when we were accepted into her fellowship.

3. Giving through the local church is better than hap-hazard giving. The danger of our gifts being devoted to doubtful use is much less.

The Fruit of the Spirit

'Tis loving one another marks the fruit
Produced when spiritual life abounds in hearts
Made free from selfishness as Christ imparts,
Through faith, his promised gift to constitute
A fellowship of sympathy, acute,
Till sacrifice for others' sake upstarts,
Through grace whose genius is to share its arts
Of love and mercy, waste powers to recruit.
Communion with the Creative Spirit makes
Our adaptation to environment fit,
As we respond to love that knows no end,
And radiate it forth until there wakes
New life in other hearts who, too, submit
And consecrate themselves to their best Friend.

Richmond, Indiana. JOHN R. WEBB.

The wisdom of the Young Women's Christian Association in making as soon as possible its staff in a foreign country all of that country, has proven itself in China. There has never, during these many months of turmoil, been the necessity of changing the personnel of a staff, and because the women were native women there was never the sentiment that the Y. W. C. A. was a foreign body. It has been an important part of the task of every American secretary to train a Chinese woman to take her job.

Three Quaker Maids in Italy

Including An Audience With the Pope

Spring in Geneva makes one fairly bubble over with enthusiasm for life, especially life surrounded by the mountains and the lakes of Switzerland. As for the Quaker Student Hostel, the season has brought a general upheaval, exceedingly painful in its first phase of intensive housecleaning at the beginning of spring vacation, but delightfully gay and carefree now with the influx of new arrivals, most of whom have come from England for the holidays.

Grace Rhoads, Sally Smith and I fled before the onslaught of spring cleaners by boarding a train for Italy early on the first morning of the vacation, March 23. We felt much like old veterans starting out in search of new adventures, after our trip to Vienna together last autumn. And Italy did not disappoint us in that respect. We didn't find quite the sunny Italy that we had expected; in fact, it rained the greater part of the time except for a few days when we were in the far south. People told us everywhere that the weather was most unusual and that they could scarcely remember a year when there had been so much rain. The explanation had a strangely familiar sound—it was just what we used to say in Oregon when we had visitors from the East! However, we didn't allow showers, nor even occasional downpours, to dampen our ardor; and sometimes it even worked to our advantage, for one day in a little Sicilian village when we were caught in a heavy rain with only one umbrella and a very insufficient balcony over our heads we were invited into one of the homes to sit down for a bit. The mother and her daughters could speak nothing but Italian so our conversation was limited to smiles and signs, but we were glad to see the inside of one of the typical dark little houses opening off the street. It was evidently the home of the village dressmaker, and the Singer sewing machine gave one more evidence of the intensive selling propaganda for Singers that we found everywhere in Italy. The Company must be trying to create a new market, we concluded.

We were travelling on special excursion tickets to Sicily, and since we could allow only 17 days for the whole trip, it meant short visits en route, but we found it rather a fine introduction to Italy and Sicily to be able to get a general impression of the whole as we did. At Milan we met Ruth Horney and Hannah Hunt, both Earlham College graduates of last year who are serving as nurses' aides at the Chalons Maternity Hospital for 12 months under the auspices of the A. F. S. C. They had spent a few days with us at the Hostel before going down to northern Italy for a short holiday, and we had arranged to meet them in Milan for a day's sightseeing together. We were sorry not to have more time together, but we had to separate the following morning, the two girls going on to Venice and we to Florence.

At Rome we were fortunate in having Dr. and Mrs. Bernard Allen, Irene Pickard's uncle and aunt who have lived there for several years, help us make the best use of our time. Twice we had a guide, an Englishwoman who has studied Roman excavations for years. One afternoon she took a small group through the Forum, making the whole thing real to us by reading bits from Cicero, Cæsar, Pliny and Plutarch at the appropriate spots. Another afternoon she took us on a tour of Rome's "back streets and palaces," giving us a vivid picture of ancient Rome that we never in the world could have had otherwise. We lived in a Czecho-Slovakian Hospice kept by Catholic Sisters from Prague, with a prison on one side of us and a military college on the other! But it was near St. Peter's and the Vatican, and it was through an American Confessor at St. Peter's who ate his breakfasts at the Hospice, that the Sisters obtained for us admittance to the Vatican for an audience with the Pope—a strange thing for three Quaker maids to desire, but very thrilling nevertheless.

At Naples we found ourselves in the midst of such noise and dirt and smells as we had never before experienced. The streets were thronged with people, children swarming everywhere, and the air was full of the braying of donkeys, the even more startling cries of their drivers, the shouting of street venders, and now and then the strains of a bit of American jazz coming from an Italian hurdy-gurdy. Altogether we found Naples most entertaining.

On the boat from Naples to Palermo we met a group of nine girls—students from Geneva whom we knew slightly—who were making the same trip as we. And we met them again at frequent intervals all the way around Sicily. We also travelled a good bit of the distance around the island with two German ladies and three French-Canadian priests, who added to the interest of the journey. Sicily was lovely. We revelled in its natural beauty of sea and mountains and tropical vegetation; and in the Greek ruins, the gayly painted Sicilian carts, and the picturesqueness of the whole. We stopped at Palermo, Girgenti, Syracuse and Taormina, the last most beautiful of all.

At Syracuse we were taken in charge by Mr. Azzolini, one of the students at the Institute of International Studies, whose home is near Syracuse. He devoted his time and his car to showing us first the usual places of interest visited by all tourists, then we visited a small factory owned by a friend of his where lemon products were made, visited his family, and were taken out to see one of the Azzolini orchards from whence we came away laden with a huge sack of oranges, lemons and almonds. It was a glimpse of the Sicilian home life for which we were exceedingly grateful. Perhaps the most thrilling incident at Syracuse was a drive into the country one evening to a spot by the sea where we looked across to snow-covered Mt. Etna, huge and spectral, glistening palely in the moonlight.

It took so much more time than we had expected to make the tour of Sicily that we had to travel night and day to get back to Geneva by the time we had set—only allowing ourselves a few hours stop-over at Pompeii. We found the Hostel shining in its fresh "spick-and-span" state, and teeming with life, for Roger, Margaret and Geoffrey Wilson had all arrived from England to spend the spring holidays with their parents, and two of Roger's friends at Oxford had also joined the group. In addition, we found an English girl, Mary Gregory, who had come to spend a month at the Hostel, and a German student from the University of Berlin, who is doing a few weeks' research work at the League of Nations Secretariat. The last few days of our spring vacation have contained a happy mixture of hikes and tennis, ping-pong, "snakes and ladders," and varying degrees of study! The only sad note was caused by the necessity of bidding farewell to Sally Smith, who is returning to her home in Germantown. We are feeling very much, too, the loss of Esther Morton Smith, who is also on her way back to America, but are happy to know that she will return next winter to continue her service as hostess at the Quaker Center. Her gracious hospitality and charming personality make her greatly missed now, as much by the students at the Hostel as by the members of the meeting and the many people whom she has brought into touch with the Center. There are a goodly number of students at the University and the Institute also, who will miss her Friday afternoon student teas at the Center.

The student group at the Hostel changes in composition to some extent with the beginning of the new semester. We are losing one American, two German-Swiss, and one German, but are gaining another German youth, a barrister from Wales, and two Americans—Clyde Milner and William Armstrong, both on leave of absence from the Earlham College faculty and studying in Europe on scholarships. Clyde Milner has spent two week-ends in Geneva recently in arranging his work at the University and the J. J. Rousseau Institute of Pedagogy; and William Armstrong arrived in Geneva shortly before the holidays. After making arrangements about his work, he joined Clyde Milner for a trip into Italy. The two expect to return to the Hostel within a few days.

We have been enjoying a visit this week from John W. Graham, well-known English Friend, who has been travelling and speaking in India for several months. His talks at the Hostel and at the Center have been stimulating, and we have appreciated the opportunity of knowing him.

This has been chiefly a letter of gossip and frivolity, but I hope it does at least suggest something of the delightful spirit of comradeship that has grown up among the students who have lived together at the Hostel. It has been impossible to work and play together as we have for the past six or eight months without coming to understand better our national differences and to recognize our fundamental likenesses. And we are looking forward to even better things from the new semester which is just beginning. PAULINE TERRELL.

April 16, 1928.

Geneva, Switzerland.

MISSIONARIES ARRIVE

On April 17 Arthur Chilson and family arrived in New York. After spending a few days there they motored west to Wichita where they will remain until the Annual Meeting of the Foreign Mission Board on May 14-16. They have been advised by their examining physician to rest for the next few months. They made a call at the Central Offices at Richmond on their way west.

Jefferson Ford is in a hospital in New York suffering from an infection. The last word from the doctor in charge indicated that the source of the infection had not been located.

To the many friends of the Foreign Mission Board who so generously gave to the United Budget, the Board and missionaries are deeply grateful. Funds came in more regularly last year than ever before. The total income of the Board did not equal its askings but the bank deficit of the Board was not increased.

From the figures that appeared two weeks ago in THE AMERICAN FRIEND it is quite apparent that Friends as a whole have not yet reached their maximum giving capacity. Many Friends spend more every week for postage than for the church's united work.

Two things are necessary if this situation is to be remedied. First, the Religious Society of Friends needs to be baptized with the life, power and passion of the living God, if we are to bear fruit in abundance.

In the second place, we need a more efficient method of finance in our local meetings. This should include the adoption of a budget for local expenses and united benevolences. Then the entire membership should be canvassed for a weekly pledge to apply on this budget. Some kind of an envelope for collecting the pledges should be provided and an accurate account of all payments should be kept. People who do not average five dollars a year for benevolences could give several times that amount if they would only give something each Sunday.

"Friendly Finances," a pamphlet prepared by the United Promotion Committee, outlines clearly and simply the steps to be taken in working out an adequate financial system for the local meeting. This pamphlet may be had by writing to the United Promotion Committee, 101 South Eighth Street, Richmond, Indiana.

QUAKERS IN SCIENCE ARE LAUDED

The Following Interesting Article Appeared in The New York Times For Date of April 19

In *The Journal of the American Medical Association* on January 4, 1924, there was published a paper read before the Lamda Alpha Medical Society by Prof. Davenport Hooker of Pittsburgh, on "Thomas Young, Physician and Scientist," who "left his pioneer mark on a wider range of subjects than any man has ever done," quotes the London correspondent of *The Journal of the American Medical Association.*

"This Quaker," he says, "made basic contributions to science in ophthalmology (mechanism of accomodation, color vision, physiologic optics), physics (undulatory theory of light, 'interference,' cohesion of fluids, chromatics and physical optics), Egyptology (deciphering of the Rosetta stone), political science (tables of mortality, life assurance), medicine (heart and arteries), music, shipbuilding and hydraulics. He introduced the term 'energy' into physics.

"It is of interest to pass from this greatest of Quaker scientists, whose genius suggests comparison with Newton, to the astonishingly large part which Quakers have played in science in general and in medicine in particular. Mr. F. Hanbury Hankin, Government analyst at Agra, India, has published a collection of essays entitled 'Common Sense and Its Cultivation,' the outcome of a life largely spent in India in an official position.

"Among other topics, he deals with the mental ability of members of the Society of Friends, who as a result of their religious tenets were in the past driven to concentrate on business careers, education and the study of nature. This small religious community, numbering less than 20,000 in Great Britain in 1900, has formed an important recruiting ground for the Royal Society, the fellowship of which is the highest scientific distinction obtainable in the British Empire and the hall mark of original achievement.

"In the period 1851-1900 there were on an average probably 17,000 Quakers in Great Britain and among them were 19 fellows of the Royal Society, as against 817 non-Quaker fellows. Per million of the population this works out to the surprising figure of 1,117 for Quakers, against 24 for the others. This means that a man had about forty-six times more chance of election to the Royal Society if he was a Quaker or of Quaker descent than if he belonged to the general population. After Young the most eminent Quaker scientist was John Dalton, the chemist, celebrated for the atomic theory of matter.

"To medicine this little sect has supplied a galaxy of ability of the first order. Thomas Young was a physician, but his standing in this capacity is quite overshadowed by his fame as a physicist. Thomas Dimsdale, F. R. S., was well known for his work on smallpox and inoculation. William Tuke founded the first retreat for the insane in England. Fothergill and Lettsom were eminent physicians in a past generation. Thomas Hodgkin was well known both os a pathologist and as philanthropist; he is immortalized in the eponym 'Hodgkin's disease.'

"But in the last generation were the most eminent names of all, Jonathan Hutchinson was the leading clinician of his age."

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

HOW IMAGINATION HELPS

The Temple was erected for worship, and the first thing that Isaiah beheld that day, in the year when king Uzziah died, was the worship of the seraphim, who stood within the sacred edifice. Do we make enough of worship in our daily commerce with heaven? If I may speak personally, I would like to confess that the time I spend alone with God has been much quickened in interest and deepened in solemnity since I acted on the wise hints given in Law's "Serious Call." "Seeing that our imaginations have great power over our hearts, it would be of great use to imagine such representations as might heat and warm your heart. Be still, and imagine to yourself that you saw heaven open, and the glorious choirs of cherubim and seraphim above the throne of God! Imagine that you hear the music of those angelic voices, which cease not day and night to sing the glories of him that is, and was, and is to come! Think of this until your imagination has placed you among those heavenly beings, and made you bear a part in their eternal music! Dwell much upon such representations as these, and imagine that your voice is added to these, so that angels join with you, and you with them, and that you with a poor and low voice are singing on earth what they are singing in heaven!" Acting upon this, if I should lie awake at night, or feel a distance between myself and God as I wait before him, I like to say over to myself the five ascriptions and doxologies of Revelation 4 and 5. These are the eternal chants of the holy beings that face the throne, and the whole universe beyond our sin-cursed earth. Listen to them and become kindled!

—F. B. MEYER.

Spring Gleanings from A. F. S. C.

Gilbert McMaster and Bertha Bracey, Friends representatives in Berlin, are eagerly planning for the visit of the Young Friends to Germany this summer. Bertha Bracey is making all the arrangements, and we are very certain that the group may look forward to a pleasant and profitable pilgrimage.

One young Friend, Rebecca Biddle, of Wallingford, Pa., has just returned from several months in Frankfurt, Germany, where she has been studying music and German. She was in close touch with the little International Center there, largely developed and carried on by the English Friends, and she speaks enthusiastically of the opportunities for real service, particularly with the Student groups, which are constantly opening to the Quaker workers.

Recently a number of American Friends registered at the Berlin Office: James and Ruth Vail, of Philadelphia, on a business trip to Germany; Edwin C. and Marion John Zavitz, of Antioch College, who are studying various educational experiments in Europe; and William C. White, of Reading, Pa., a former teacher at Wilmington Friends School, Delaware, and now a student at the University of Moscow.

Alfred Lowry, Friends representative in the Paris Center, returned to France early in April, after several weeks in this country. He filled most acceptably many engagements in the East and Middle West, bringing to Friends and others a valuable interpretation of present day problems and thought in France. He challenged Friends groups particularly with the opportunities for service facing us in that country as we try to carry the message of good-will to peoples of different nationalities. The Paris Center is now in its new and larger quarters at 12 Rue Guy de la Frosse, and the representatives there are beginning to develop a program of work among the students.

Emma Cadbury and Elizabeth Horsnail, of the Vienna Center, have just reported on an interesting visit to the traveling teachers in the Salzburg, Karnten and Steiermark districts. These traveling teachers have been developing health work in various provinces for several years, financed through the funds raised for anti-tuberculosis work in Austria some years ago. In Salzburg the traveling teacher is in touch with 15 domestic science schools. Arrangements have been made for the teachers in the schools to take a summer course at the Salzburg hospital, especially on the care of babies. The work in Karnten is also very encouraging, and the authorities there want four traveling teachers next year. The province is considering a new school law which would include in the regular school curriculum this health welfare teaching.

Some weeks ago Erling Kjekstad, who was visiting in America just about this time last year, planned for the first Kolpin reunion. The Kolpin Agricultural School, in Poland, was founded by the Friends and later turned over to the Polish Government to administer, with some Friends still representing us on the Board. Erling Kjekstad was most anxious to bring the first graduates together for a reunion, and was gratified to have twenty-eight boys, out of the thirty-eight graduates, come to Kolpin for four days of meetings and jolly recreation. Several representatives from the Agricultural Department were the guest-lecturers. Lectures and discussions, and in the evenings games and cinema shows, filled the program. On the last day the boys told of their own work and the problems constantly arising, and in the stories of their achievements and disappointments, many points came out about how their work had benefited them and influenced others in their neighborhood.

It was all very worth-while—this giving of directions and encouragement to these young farmers who are tackling life under difficult and lonely conditions. It was largely made possible through the generous assistance of Nellie M. Smith, of New York. Without such financial help to cover the traveling expenses the boys would never have been able to gather at Kolpin.

Prof. Loutfi Levonian, Dean of the School of Religions, in Athens, Greece, has come to the United States upon the request of some of our colleges to deliver a series of lectures. Dr. Levonian is an outstanding authority on the present conflict between Islamism and Christianity. He expects to spend two or three weeks in Philadelphia arriving here May 9th. One of his keen desires in coming to Philadelphia is to meet and know Friends, and the Service Committee will be happy to make arrangements for him to visit in Friends' homes during his stay.

The National Urban League Conference held in Philadelphia had one session entitled, "The New Negro Tells His Story." Countee Cullen as a Poet, Eugene Kinckle Jones as a Social Worker, Crystal Bird as a lecturer and ten other outstanding persons told their stories, each in ten minutes. Crystal Bird was the one woman on the program and captivated her audience completely by the winning, illuminating and arresting way in which she described the impressions of her recent visit to the Middle West.

Crystal Bird's visit in New England is reaping unqualified results. She has visited Smith College at Mt. Holyoke College, to both of which places she has been asked to return in the near future. She is carrying a heavy schedule, but the response to her message is constantly lifting her spirit and enabling her to make a gift rare, and fraught with power to the groups who are hearing and meeting her.

Greetings to California Friends Service Committee. Dr. John W. Dorland and David E. Henley report that a Branch Office of the American Friends Service Committee has been organized for the Southern Pacific Coast, with headquarters at 16th and Toberman Sts., Los Angeles. Dr. Dorland and David Henley are expecting to share the responsibility for overseeing the work; Dorothy Verplank has been appointed Office Secretary; and Arthur J. Vail, Treasurer.

Through this organization all branches of Friends in California are expecting to further Quaker work throughout the world. Special stress will be laid upon the lines of activity now being developed by the American Friends Service Committee. It is a co-operative movement, which will demonstrate to the people of the Pacific Coast that Friends are still an active factor in social as well as religious work.

Each great religious tradition, when we follow it back, is seen to originate in the special experiences of some soul who has acted as the revealer of spiritual reality.

—RUFUS M. JONES.

THE UNSPEAKABLE GIFT

BY HERBERT PANKENHAM-WALSH

We were poor, and thou wast rich;
To thee all angels bending lowly,
With all creation, chanted, "Holy";
All glory centered in thee solely;
We were poor, and thou wast rich.

Thou wast rich, and we were poor;
We had lost what thou hadst given,
Robe, and staff, and way to Heaven,
We were vexed with devils seven;
Thou wast rich, and we were poor.

We were poor, and thou wast poor;
To be beggared was thy pleasure,
And our darkest depths to measure
Thou didst empty out thy treasure;
We were poor, and thou wast poor.

We were rich, and thou wast poor;
Thou in stable, we in palace,
Thou on cross, and we in malice
Mocking as thou drainedst the chalice;
We were rich, and thou wast poor.

Thou art rich, and we are rich;
Thou hast all our sins forgiven,
Every band and fetter riven,
Raised us to thy throne in Heaven;
Thou art rich, and we are rich.

Bishop's College, Calcutta, India.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

CAPITAL PUNISHMENT

In the April issue of *The Prison Journal*, published by the Pennsylvania Society, and of which our Friend Albert H. Votaw is Managing Editor, appears an editorial on Capital Punishment from which the following excerpts are taken:

To many people the Scriptural argument has weight. If we accept the absolute authority of the Old Testament, we find abundant precedent for wars and retributive murder. When we come to the newer dispensation of grace, ushered in by Jesus, we note that he differed from Moses the law-giver of the Hebrews. "You have heard that it was said 'an eye for an eye, and a tooth for a tooth,' but I say to you that you must not resist wrong....Love your enemies and pray for those who persecute you...." Jesus did not, according to the record, quote the entire statement found in the Mosaic Law. "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Jesus enunciated the principles which would apply to the entire Mosaic statement. He does not forbid that we should, for the protection of society, restrain wrong-doers, but that we should be actuated by pity rather than by hate, by forgiving love rather than by vengeance.

The Mosaic method was a wonderful improvement on what had been the previous custom. Prior to that age, and the sentiment has not yet died out, the feeling was: "If a man has knocked out a tooth, I'll mash his entire mouth; if he has gouged out my eye or maimed my foot, I'll kill him; if he has slain a member of my family, I will destroy his whole tribe."

In other words, emerging from savagery, we may recognize three stages:

1. If a man injures me, I will kill him. (Cave-man morality.)

2. If a man injures me, I will do the same to him. (One wrong will right another.)

3. If a man injures me, I will have compassion. By kindness, I will slay the demon that is within him.

Lamentable (is it not?), that professing to have emerged from savagery some thousands of years, a considerable number have not advanced very far from the methods of the cave-man. How many of us are actuated by the truly Christian spirit?

Warden Lewis E. Lawes, of Sing Sing Prison, has for many years studied this subject and is ready with charts, tables and statistics to substantiate his conclusions. "The death penalty rests upon wrong basic principles. It conforms to none of our ideas of modern criminology. It is impossible of scientific application.....It fails as a deterrent measure.....In those States where capital punishment has been abolished the homicide record is better than where it exists. There have been greater increases in homicidal crimes in States which have always retained the death penalty than have ever occurred in States where it has been abolished."

Editor THE AMERICAN FRIEND:

I have been eagerly watching for the response of Friends to the proposal favored by New Garden Quarterly Meeting of Indiana providing for a substitute for capital punishment. Perhaps others are like myself, however, "letting George do it," but since George is overworked and seems to be incapacitated for the time being there might be room for my thoughts on the matter.

The proposal doesn't meet with the requirements of my sense of justice. The editorial in THE AMERICAN FRIEND for April 19 more nearly meets my approval as an alternative. Would not a "living death" as proposed have the effect of crushing all hope or desire for a better life? Does it measure up to the Golden Rule? The proposal eliminates some of the evils prevailing in the present system but are there not others, just as serious, perhaps, that it does not touch? Is death any worse than "death in life," in which all stimulus for uplift and restitution is taken away and the individual is given, instead, reason for a spirit of vengeance and hate toward society?

It is my firm conviction that profiteering on prison labor is wrong from the standpoint of the public as well as the prisoner and that the proceeds of a prisoner's labor should be used for the good of those who have been bereft of his support, or if there is no one dependent upon him the products of his labor should be put into channels for the support of an institution whose sole purpose is the welfare of prisoners of his type.

ELVIRA MORGAN WILLIAMS.

Milford, Iowa.

Editor THE AMERICAN FRIEND:

I have just finished reading the editorial on capital punishment. Most of us agree with you that the proposal sponsored by the New Garden Quarterly Meeting is drastic. Such confinement would be more terrible than death.

The plan which you advocate is far more humane, but whether it would be more so than the existing death penalty, I am not convinced. There would be, in carrying out such a plan, a call for efficient institutions managed with great humanity and spiritual insight. Could we be certain of this, when so many of our great institutions, founded with all philanthropy, are found upon close inspection to be places of horror to their inmates? This is largely due to the shortage of administrators of high character, intelligence, and willingness to serve. Secondly, *how* shall we cause a man or woman, who has hated or coveted so strongly that a fellow's life was plotted against and destroyed from the earth, to labor quietly and undo (as far as possible) the wrong done? Is this within the power of human hands?

Scientific research from biological and historical standpoints bear unwavering witness to the practical value of capital punishment in the evolution of men and nations. The weeding out of the vicious—painful though it be—is a law of the Eternal, quite as insistent as that for planting and cultivating the good.

"Medieval, brutal vengeance" is common enough, yet I should not glibly label as such the brave, courteous apprehension of a murderer, the patient, honest trial and, if need be, the humble laying of a wrecked body in dust, and the committing of the soul to the Father in whom all may be made perfect.

This is not a duty to be accompanied by haste, hatred, or frivolity; and I feel we have much to do in insisting upon courts that are wise and honest, and officers who are intelligent and humane. And, perhaps, we have more to do in our own affairs, which have a way of falling short of the standard set for us by the Master!

I have written hastily, being much pressed for time. It has been hard to express my point, for, though I have given this matter much thought, many angles have not been looked into to my satisfaction.

This discussion I trust will arouse interest in the basic principles of our service in the Kingdom of God. Surely we are in a very great measure our brother's keepers, and the prevention and eradication of crime is not the least of the problems before us. Our Lord interwove "mercy, truth, judgment," and it is not for us to flinch or shut our eyes or harden our hearts.

May you receive many more constructive dissertations than this has been!

PATIENCE W. FAY.

Princeton, Mass.

ANOTHER VIEWPOINT

Editor THE AMERICAN FRIEND:

You speak editorially of having received no response to the request in THE AMERICAN FRIEND of March 15. Perhaps there are others who, like myself, have very strong feelings in the matter but scarcely know how to approach it, as their opinion is diametrically opposed to the historic attitude of Friends. Naturally, I know that the Quakers as a body have given this subject much attention; yet I believe that the abolition of capital punishment would be a disastrous mistake, *is* a disastrous mistake in some places where it has happened. How-

ever, I believe that capital punishment should be inflicted only on the positive knowledge of the guilt of the accused; and never on circumstantial evidence. This, I believe, would remove the only real objection.

The opposition to capital punishment seems to be founded on the following premises:

1. It is based on vengeance.
2. It is not a deterrent of crime.
3. It carries no element of reform to the convicted murderer.
4. It puts the awful responsibility of performing the execution on someone.
5. It is futile.

(1) I believe every one of these premises is a mistake. I do not believe people like myself seek "vengeance"; but first of all they want the murderer put out of the way, so there may be no recurrence of the crime. Though "it brings no relief to those who have suffered bereavement" it *does* prevent a recurrence of crime by the same individual. If Leopold and Loeb had been executed, several of the guards in the Joliet penitentiary would not have lost their lives in the prison escape engineered by one of these boys, but in which he failed to get away.

(2) If Leopold and Loeb had been executed, I believe the murder by Hickman would not have taken place. In Michigan there have been numbers of murders committed by men under sentence for life; they may murder with impunity, for they already have all the punishment that the law may inflict.

(3) Do you think that the facts carry out this premise? As a rule the condemned murderer gives very serious though to his condition; and though it is popular to decry the last-hour conversion of murderers, I believe that at such a time these people are usually in a better frame of mind than they have ever been before, and are far better prepared to die than if they lived many years longer.

(4) This certainly is a position in which few people would care to find themselves; but men who run for the office of sheriff do so basically because there is more money in it than in any other job open to them; they know of this duty before they run; hence, if the necessity arises they can blame only themselves in being in position to perform it. I believe though, that the brutalizing effect is much less when electricity is used, than hanging.

(5) Does it seem futile in England, where punishment is sure and speedy and where the numbers of murders is only a very small percent of those in this country?

To me the proposal of the New Garden Meeting seemed the most sane and sensible I have ever heard of, should capital punishment be abolished.

A. H. H.

Look that nothing live in thy working mind but a naked intent stretching into the divine.

LEST WE FORGET!

To Clerks of all Quarterly Meetings, Everywhere:

Lest we forget. Lest we forget.

If you are interested in the plan to do away with capital punishment in the United States, as set forth in THE AMERICAN FRIEND of March 15, 1928, under the heading, "In Lieu of Capital Punishment," please present the plan to your respective Quarterly Meetings for their approval, if they think best, and report the findings to the Editor of THE AMERICAN FRIEND, 101 So. Eighth Street, Richmond, Indiana.

Please see that it gets before your Yearly Meetings too. If you don't like the plan, suggest something better, or any suggestions or changes.

Yours for the highest type of enlightenment,

GEORGE N. HARTLEY.

Fountain City, Ind.

EMPORIA ACTIVITIES

Emporia, Kansas, Friends are rejoicing over the results of a series of meetings closing April 15. On March 18, Sylvia D. Frazier of Winona, Kansas, a member of Fowler Quarterly Meeting, came to conduct a two-week's revival service. At the end of the two weeks, the interest was such that it was thought advisable to remain another week and also the week following. The attendance and interest were good from the first, and increased as the meetings went on. Though the house was well filled every evening, the largest attendance was on the last night. The attention in all the services seemed perfect. Not a word nor act to mar the harmony. Sylvia Frazier's singing, accompanying herself on the guitar, added pleasure and power to the meeting.

The visible results were: Seventy-five answered the altar call and were definitely blessed; fifteen joined the church by convincement or by letter; twenty-eight were transferred from associate to active membership; and eleven associate members were added to the church. A Business People's Bible Class was formed of those that had not been members of the Bible School. It met April 20 and completed its organization, electing officers.

The immeasurable results—the broadening and deepening of the spiritual life of the church which is just as broad and as deep as the spiritual life of each individual member, is gloriously showing, but the full measure of the good that has been done, is known only to God, and time and eternity alone will reveal it.

Mary Ida Winder spent March 14 and 15 in Emporia. She spoke in Chapel at the College of Emporia, to the Y. W. C. A. and to the American History Class in the Kansas State Teachers' College, to the men of the Co-operative Club and the Lions Club. Her subjects were "Peace," "Prevention of War," and "Reduction of Armament."

At the monthly meeting in April, by the unanimous consent of the members, Ralph E. and Marva Jackson were retained as pastors for the fourth year. During the years they have been here, they have given themselves unreservedly to the upbuilding of the church and the community. The fruits of their labors are shown in the steady additions to the church as well as in the results of the revival just closed. They are pastors indeed, caring for the sheep and the lambs of the fold. In addition to her other work, Marva Jackson has taught the past three years in the Week Day School for Religious Instruction in the city school. They are much appreciated by the church and the community.

CLINTONDALE FRIENDS

Clintondale Meeting, New York, held the last of a series of Church Family Night Gatherings, April 19. It was the occasion of the annual meeting of the church. An able address was given by William J. Reagan, principal of Oakwood School. Reports were read covering the different departments of church work. The two most outstanding things of the year have been the building last summer of a new room to house the Beginners and Primary department of the Sunday school and the Monthly Church Family Night Gatherings. These gatherings have had an average attendance of almost a hundred. The supper has been served at 6:00 p. m., and at 7:15 the company assembled in four groups, the men discussing community problems, the women following the mission study book, "A Straight Way to Tomorrow," the young people discussing personal religious problems and the children having a story and game hour. At 8:00 p. m. all assembled for a short devotional service. At some of the sessions there have been special speakers. One evening Chief of Police, J. Arnold Wood, of Kingston, N. Y., discussed "Law Observance." Emmett W. Gulley, Yearly Meeting Field Secretary, was with us for one evening. One evening was observed as the birthday gathering of the Friends Circle, the women having entire charge of the program. The Easter season was made a time of special personal evangelistic effort. Five associate members requested full membership, three persons brought letters and seven joined upon confession of faith. In addition eight children have been enrolled as associate members during the year. On Easter Sunday morning a public welcome was given the new members.

The Christianity which does not make a person victorious has an essential element left out. It is no especial glory that a man's Christianity keeps him strong when he is on the floodtide of prosperity; it is its glory that it can send light and strength into the darkest hour of seeming defeat.

—RUFUS M. JONES.

QUAKERDOM · AT · LARGE

Emma F. Coffin who has been spending the year abroad in company with her son-in-law and daughter, Perry Kissick and wife, and who has favored AMERICAN FRIEND readers with occasional travel letters, writes that they expect to sail from Liverpool for home on May 26 on the "Adriatic" of the White Star Line.

Earlham College people, including Alumni and Old Students, have subscribed $380 for the John Greenleaf Whittier bust to be unveiled in the Hall of Fame in New York City on May 10. Robert U. Johnson, of Boston, Mass., Earlham's distinguished alumnus, who is director of the Hall of Fame acknowledged the contribution with expressions of sincere appreciation.

Chas. E. Rush, an Indiana Friend and graduate of Earlham College, who has made a national reputation as a Librarian, has been chosen as Director of Libraries and Professor of Education in the Teachers College of Columbia University, New York. To accept this very attractive and responsible position he has resigned as head of the Indianapolis City Library, which position he has filled with distinction for the past eleven years.

Paul K. Edwards who graduated from Earlham College in 1920 and is now serving as Economist for the Simmons Manufacturing Company with executive offices in New York City, has accepted a research professorship at Fisk University. The work will be in the field of Negro industry, economics and sociology, and it is contemplated that the results of the research will be published in book form. The enterprise is being financed by the Laura Spellman Foundation of New York City, one of the numerous foundations established by John D. Rockefeller.

Gerrard Roberts writing from Jerusalem, while attending the International Missionary Council, for his page in *The Friend* (London), says of this world center: "It is fitting that we should have met here, not alone because we men and women of many races and varied colors are seeking to follow in the footsteps of Him who trod these hills, who was tempted in the weary wilderness across whose arid slopes, stretching to the Dead Sea, I look from the spot where I am writing, and who sought to draw all mankind after Him, by the happenings nearby at Easter, 1900 years ago. We do not meet here because of sentiment, but because Jerusalem is indeed the center of the world, the meeting place of East and West, equally accessible to both. We meet in Asia, not Europe or America, and are endeavoring together, white and black Bishop, Quaker and Anglo-Catholic, African, Chinese, Siamese, Japanese, Indian, white-robed African, brilliantly garbed Korean, swarthy Mexican and pale Philippino, to unite in trying to find the best method of working together to carry out the last command, 'Go ye into all the world and preach the gospel to every creature.' And this Gospel is not only to the inner man, but one to Christianize all our relationships, social, economic, international. Among the company are experts like Mr. Harold Grimshaw of the International Labor Office, Mr. R. H. Tawney of the London School of Economics, and Dr. Jesse Jones of the African Education Commission, who are here to pool with us their practical knowledge and experience."

Representing Earlham College, Russell Rees won second place in the Indiana State Intercollegiate Peace Contest at Evansville, April 20. On the following Wednesday, he won the extempore speaking contest in the Earlham College Chapel. The contest partook of the nature of a nominating convention, each of the five competitors naming a candidate for the office of President of the United States. The winner named Frank O. Lowden. Other celebrities placed in nomination were Herbert Hoover, Alfred E. Smith, Thomas Walsh and Charles G. Dawes. In connection with the exercises of the morning, a straw vote of the College audience was taken which resulted in Herbert Hoover winning by a clear majority over all other candidates.

May 10 will mark the seventy-fifth birthday of Julia E. Hill, a much beloved Friend of Gasport, New York. She and her husband, the late George Hull, were the founders of Gasport Friends Meeting, a few Friends first gathering in their home for Bible study and prayer. She has been an Elder of the Meeting since its founding and has always been one of the most zealous workers in the various activities of the church. Her sterling Christian character and uniform faithfulness in service have contributed greatly to the success of the work, and in recognition of her fine Christian personality and long years of faithful service many Friends from over Quakerdom will doubtless be glad to send her a few words of greeting in connection with the anniversary.

The mission field of Guatemala in Central America rejoiced in the visit of J. W. Ford lasting two and one-half months. He simply touched the frontier of Honduras, passing the entire time in Guatemala. With little exception, that when he preached to the English speaking Jamaicans who crowd the Northern Railroad, he spoke through an interpreter. His presence was greatly appreciated at the annual meeting at Chiquimula and at all local and quarterly gatherings that he attended. He was conveyed, on the various trips, by train, auto, boat and mule. He did "the work of an evangelist." He met the needs of the people everywhere and they expressed their gratitude by giving him returning minutes. He preached the truth in the power of the Spirit. Fruit remains everywhere he traveled.

In the account of Philadelphia Yearly Meeting that appears in *The Friend*, the report on education states that the school system has made very remarkable advances within the last ten years. Educational experts speaking from platforms in various parts of the country often allude, in commendation, to the Quaker schools of the Philadelphia neighborhood. A paper was read, signed by eight Friends, all of them ex-teachers or teaching in Friends schools, petitioning the Yearly Meeting's Committee on Education to enlarge its scope to include: (1) The continuance of its present work; (2) the fostering of the teaching profession among our members; (3) a quickening of the educational responsibilities and interests in the whole field of education from the nursery school to the university, including also various forms of adult education.

A recent editorial in the *Amesbury News* pays fitting tribute to the memory of Emily B. Smith through whose foresight Whittier Home was established to perpetuate for all time the home where John Greenleaf Whittier had lived for 56 years and had written the immortal poems that have made him famous all over the world. For a time after the poet's death in 1892 the home was occupied by tenants but the association leased it and put Emily B. Smith in charge. She made a charming hostess and her knowledge of the poet and his family made it a treat for any lover of the poet to call and talk with her. Thousands from all parts of the world visited the Home while she presided over it. Through her untiring efforts and direction the association has been able to maintain this valuable historical shrine with its great wealth of the personal effects and manuscripts of inestimable value and preserve it for posterity. Besides this outstanding work which will perpetuate her name as long as the Whittier Home remains, she did a great work for the improvement of the town of Amesbury, being the secretary and a most active worker of the town improvement association. Her passing, on April 20, brings a sense of loss and a feeling of sorrow to those who have known her. A. Edward Kelsey writes: "She was a good friend to scores of our Quaker friends who called to see the old Whittier Home. I am

very glad we came to Amesbury before she passed away for she knew and loved our Quaker poet."

NEWS OF OUR MEETINGS

E. Howard Brown, pastor of Union Street Friends Church, Kokomo, Indiana, will be the speaker at the baccalaureate services to be held in the high school auditorium, Sunday evening, May 20. In the regular rotation of the churches for this occasion, the turn this year is for Union Street Friends and the pastor has concurred in the choice. There will be 180 students in the graduating class. The usual custom of closing the church services to unite in this special service will in all probability be followed.

Friends of Berkeley, California, appreciated the visit of Fred E. Smith, field secretary of the Five Years Meeting and the wonderful message he brought. They hope he may come again and stay longer. The missionary society has launched upon a new year of work under the capable leadership of Elizabeth McDonald, Mrs. Frank Douglas and Mrs. T. L. Holland. They have many well-laid plans to make this a banner year. The pastor, L. Clarkson Hinshaw continues his good work and has begun upon his third year. He is beloved by all and his sermons are always strong and helpful. Under his leadership the church has had a marked growth.

Robert N. Culbertson, pastor of Honey Creek, Iowa, Friends Meeting for the past four years, has accepted a call to the Congregational Church at Blairsburg, Iowa, a town having one school district and one church with a wide field for service, and began his duties there on April 1. He had endeared himself to the people at Honey Creek and will be greatly missed in the community.

The Friends at Mooresville, Indiana, are appreciating the good work of their pastor, Gertrude M. Reinier, who assumed her duties there last August. The local churches cooperated in special evangelistic work culminating at Easter. During Passion Week each church recognized each night the corresponding activity of Jesus, the week preceding having been devoted to visitation and meetings for prayer. On Good Friday a Bible Reading event was observed under the direction of the pastor. At 3 a. m. about sixty had gathered at the church to start, and the New Testament was read aloud beginning with the Acts of the Apostles and closing with the Gospels, each reader taking about fifteen minutes. This continued until 8:30 p. m. A few remained throughout and a large number present for nine or more hours were enrolled on the Honor List. The cumulative effect was decidedly edifying. Reading and listening reverently and continuously to the whole of the New Testament in a spirtual atmosphere shared in by a large number made a memorable occasion. The Old Testament was read in sections by those at home unable to be present at the church. For one day at least Mooresville people were given to know the Bible message from cover to cover. On Easter Day, 300 attended Bible school and large congregations assembled at the meetings for worship. Eight new members were given a public welcome into church fellowship. Special music by the choir was provided which, with the evangelistic messages of the pastor, was much appreciated.

Lindley J. and Corona Rayle Cook, pastors at Jamestown Friends Meeting, Ohio, passing through Richmond last week on their way to visit their parents at Spiceland and New Castle, called at the Central Offices and were present at Staff meeting. They shared enthusiastically in a discussion of the present political situation having cast their ballots that morning for a prospective Presidential candidate to be the choice of Ohio delegates.

Easter Day, April 8, was the occasion of splendid service at Poplar Ridge Meeting which is in the limits of Carmel Quarterly meeting. In the morning Jehu Reagan preached an Easter sermon. In the evening the choir, with the help of the Stuart sisters of Eagletown Friends Church, rendered the Cantata "The Nazarene," to a crowded house. It showed careful preparation and much practice under the leadership of Mrs. Gladdys Carey, and was given in a very impressive way which appealed to the hearts of the hearers to exalt Jesus of Nazareth, and crown him King of Kings. It was given also at Eagletown, Friday evening preceding Easter, to an attentive and good company of people. The meeting is glad to report they reached their full amount for United Budget again this year.

MISSIONS CONSIDERED AT FOUNTAIN CITY

The Women's Foreign Missionary Society of the Friend Church at Fountain City, Indiana, met at the parsonage, April 18 at 2 p. m. The leaders for the day were Mrs. Austin Osborn, who served as hostess and had charge of the devotional period, and Mrs. Oscar Rhodes who presided over the program period.

The leaders had previously placed topics with all available members bearing on the theme that seemed most evident in the text from "A Straight Way Toward Tomorrow." The training of national leaders; the growth of the national spirit in different countries and its application to matters of religion, politics and education, and other interests were reviewed.

China was discussed under the following points: A missionary statesman and leader, Watts O. Pye, and what he believed and taught; Evangelizing the Inevitable in China, in which it was pointed out that the Chinese Christians are perhaps exceeding us in absorbing and vitalizing the belief that each individual child of God has a responsibility in Christianizing the world. A splendid sketch of Miss Ting of China, showing the value of a trained national worker, was given by a member whose fingers were busy sewing as she talked.

In the discussion which followed several suggestive points were brought out. "Our Western fashion of teaching has been rather dictatorial, masterful and perpetual." Jesus taught men to live by living with them. The missionary, like a parent who takes his child safely through the adolescent problems and develops self determination and character, must also be willing at the proper time to die away and sink into the Chinese soil that his labor may bear much fruit in native workers. Na-

WESTTOWN SCHOOL
Founded 1799
A co-educational country boarding school maintained by Philadelphia Yearly Meeting
For catalog and information address
JAMES F. WALKER, Principal
WESTTOWN, PA.

HARTFORD
Theological Seminary
School of Religious Education
Kennedy School of Missions
W. DOUGLAS MACKENZIE, *President*
The Foundation is an interdenominational university of religion serving an international constituency. An old institution with history and traditions now housed in a new plant of five beautiful stone buildings on spacious campus. Faculty of 30 specialists and numerous lecturers. Case Memorial Library of 200,000 volumes and pamphlets, rich in sources and special collections.
Hartford Seminary Foundation, Hartford, Conn.

tive workers help the Chinese people more easily to realize that Christianity is not a foreign religion foisted upon them, but is their own Christ and his message revealed or made known to them.

The leaders next read from sketches of native workers in Friends' Missions. The workers included were Montclair Hoffman of Jamaica; Fortunato Castillo of Mexico; Nameh Shahlah of Ram Allah, Palestine; Ngiera of East Africa.

Elma Charles supplemented by relating Jefferson Ford's personal endorsement of native workers in the results accomplished by twenty young men he sent from his post in Africa to carry on far to the northeast. The leader then called Nola Brittain to sing the words "For a Little Bit of Love," which beautifully expressed the feeling of the moment.

South America was then discussed. Alice Hunt read a letter from Mr. and Mrs. Irving Kelsey, in which they stressed the value set upon gaining and holding national workers in South America.

The work on India left us the thought that religious education leads to a living, united, evangelizing church, and that this must therefore be the compass for the Straight Way on which women of all races and nations walk together united in the presence and love of Christ.

Naomi Pyle supplemented on the work of Friends in Bundelkhand, touching on the life and work of Esther Baird.

A heartfelt prayer closed the program after which refreshments were served.

NOTICE TO FRIENDS MEETINGS

John G. Goode, of New York City Bowery Mission, writes that he plans to make a trip to the Northwest, starting May 15, going out the Northern route and returning over the Santa Fe and Union Pacific by way of Denver. As way opens, he will be glad to be of service to Friends Meetings while on this trip, without imposing any financial obligation, except perhaps a voluntary contribution. John Goode bears a minute certifying that he is a member in good standing of New York Monthly Meeting which has unity with him in his evangelistic work and which commends him to the Christian care of all people, wherever he may be led in such service. He should be addressed at 227 Bowery, New York City.

TEACHER WANTED

English Teacher, Christian Internationalist, wanted for Friends Girls' School, Tokyo. Apply to Julia C. Collins, Haverford, Pa.

FOR SALE

Modern home, eight rooms, hardwood floors, attic for storage and clothes drying. Garage and chicken house. Large garden, apples, plums, cherries, grapes. Near Penn College and Friends Church. Write Louise Winnemore, 638 North Market Street, Oskaloosa, Iowa.

MORE BOOKS

You should not miss

The Desire of all Nations $1.50
EGBERT W. SMITH
A vital, vivid missionary book, stimulating and informing, of value to both pastors and lay workers.

Putting the Church on a Full Time Basis . 2.00
A. W. BEAVEN
A carefully tested program of religion, flexible but definitely conceived to make the church a real force in the community.

Negro Problems in Cities 2.50
T. J. WOOFTER, JR.
A rather technical study made by the Institute of Social and Religious Research. Valuable to all interested in interracial questions.

The Religion of the Spirit 2.00
ERNEST FREMONT TITTLE
Studies in Faith and Life as developed in a series of sermons with a strong appeal to thoughtful men and women.

Jesus and Our Generation 2.00
CHARLES W. GILKEY
"If you would know what essential Christianity is," says Dr. Gilkey, "you must not look at our creeds, our churches, our civilization, or ourselves; for neither we nor anything we have made is worthy to represent Him. Only He can show you what His religion really is. Look at Him!"

A Pilgrimage to Palestine 2.50
HARRY EMERSON FOSDICK
Historical Palestine and the Bible are here linked in a most illuminating way, bringing to mind with startling vividness scores of Biblical incidents.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street Richmond, Indiana.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 13, 1928

The Authority of Jesus. Mark 11:1-33. (General Theme: Jesus Enters Jerusalem).

Golden Text: Behold, thy king cometh unto thee; he is just, and having salvation. Zech. 9:9.

Daily Readings

M.—Jesus Enters Jerusalem. Mark 11:1-11.
T.—Jesus Exercising Kingly Authority. Mark 11:12-26.
W.—First Cleansing of the Temple. John 2:13-22.
T.—The New Jerusalem. Rev. 21:1-8.
F.—The Coming of the King. Zech. 9:9-17.
S.—God's Temples. I Cor. 3:16-23.
S.—The King of Glory. Psalm 24:1-10.

The teacher of this lesson will need to be on his guard lest he scatter his teaching over a great many facts and bring none to a focus. The material of the lesson covers four separate heads: the triumphal entry; the cleansing of the temple; the withered fig tree; and Jesus' authority challenged by the rulers. We take up the events of Sunday, Monday, and Tuesday of Passion Week, although but a small part of the discourses of Tuesday are here considered.

I. The Triumphal Entry. Heretofore Jesus had allowed no public proclamation of his messiahship. Now he carefully plans a formal and symbolic announcement. He has come with the crowds to the Passover. He requires a colt on which to ride, which would be as compared to walking an entrance in state. It was a colt "whereon no man ever yet sat." The ass typified the peaceful character of the kingdom. "Jesus wished to make it equally clear to his disciples and to the people generally that he, such as he was, without political or military ambitions,

meek, self-sacrificing, loving, was indeed the Christ." (Burton and Matthews).

Hosanna. Meaning "save now," equivalent to "God save the king." *Blessed is the kingdom.* Doubtless conceiving only a political kingdom. How this popular acclaim must have gratified the disciples! But it could not turn the head of Jesus. Read Luke 19: 41-44. Jesus wept over Jerusalem. The city would not accept this kind of Messiah. No other kind of leader could save the city. His prediction did come true in 70 A. D. The rulers of the city chose war instead of peace, and they perished by the sword. Jesus' tears are evidence of his love and patriotism.

II. Cleansing the Temple. John records a cleansing of the temple as at the beginning of the ministry of Jesus. Some scholars believe Jesus performed such an act twice. At the time of the feasts, the priests sold concessions, and bazaars were opened in the temple courts. Evidently also some of the city traffic took a short cut through the courts. Instead of an atmosphere of prayer, there was the clamor of the market. Did Jesus flay the traffickers with his whip? John only mentions this, and he says "he cast all out of the temple, *both the sheep and the oxen.*" (John 2:15). *A house of prayer.* "In God's ideal there stood at the nation's center a prayer-house. Is prayer the central feature of your life?" (Bosworth).

III. The Withered Fig Tree. This incident probably ought to be considered in connection with the preceding events. The tree with its fair show of leaves but no fruit was a striking symbol of the religious life of the nation. This sham and externality stood like a mountain in the path of the kingdom of God. He would teach the disciples not to trust in mere shouting and palm waving. It is prayer that yields the fruit. To find the tree barren was indeed a disappointment. But prayer can overcome greater obstacles than that. Prayer could not only cause the tree to wither, but pluck up the Mount of Olives itself and throw it into the Dead Sea. The fruitless tree of Israel did wither, but the kingdom increased. But in our prayer there must be no spirit of vindictiveness.

IV. Jesus' Authority Challenged by the Rulers. *By what authority doest thou these things?* It is the three classes which make up the Sanhedrin that brings the challenge. It is an official attack. The counter-question of Jesus was not a mere trick. It struck at the point of the controversy. Jesus had his authority from the same source as did John. John had no official recognition, neither did he show signs from heaven. His authority was in the character of his message, and the people recognized that authority and accounted him a prophet. Then, too, John endorsed Jesus as one far greater than himself. But the leaders were blind to the evidence of authority in John, and this likewise prevented their acceptance of Jesus. They were strange sheep that knew not their shepherd's voice.

The authority of Jesus today lies not in any theory about the Bible or the Church, or his supremacy as King or Priest or Prophet. "It is the authority of the perfect life, revealing the character of God in terms of human experience. It is the authority of teachings so admirable and convincing that men bow before them as the answer to their deepest needs. . . . Like the authority of the physician in whom confidence is felt and whose commands are promptly obeyed because it is believed that he knows best, . . . such is the authority of Jesus." (Willett). It is the authority of truth, truth that "finds us where we are" and meets our needs.

"In joy of inward peace, or sense
Of sorrow over sin,
He is his own best evidence,
His witness is within."

L. W. REYNOLDS.

Lynnville, Iowa.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

New York: New York City; May 28; L. Hollingsworth Wood, 501 Fifth Ave., New York, N. Y.

Nebraska: Central City, Nebraska; June 6; Ora W. Carrell, Central City, Neb.

Oregon: Newberg, Oregon; June 13; Edward Mott, 1169 Kirby Street, Portland, Ore.

California: Whittier, California; June 18; Allen U. Tomlinson 132 South Friends, Whittier, Calif.

New England: East Vassalboro, Maine; June 22; Lindley M. Binford, 169 Concord Street, Portland, Maine.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 20; Albert L. Copeland, Paoli, Ind.

Indiana: Richmond, Indiana; August 20; Percy M. Thomas, Fairmount, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; Stephen M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September ; John R. Cary, 205 Morris Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 13; Edmund Stanley, 1813 University Avenue, Wichita, Kans.

BIRTHS

RAYMOND—To Ronello C. and Ida M. Bagley Raymond, Winthrop Center, Maine, March 18, 1928, a son, Francis Lee.

DEATHS

DICKINSON—At his home in Indianapolis, Indiana, April 22, 1928, Joseph John Dickinson, son of Joseph and Esther G. Dickinson, after a brief illness of pneumonia, aged 72 years. Born in Richmond, Indiana, a birthright Friend, his interest in affairs of the church marked his entire life. He was educated in Whitewater Monthly Meeting school and Earlham College. With his brother Samuel he organized the Dickinson Trust Company of Richmond and was active in the business life of the city. More than twenty years ago he moved to Indianapolis and was active in several concerns in which his high ideals of fair dealing and his regard for ethical business practice made him respected and trusted. He married Martha E. Cadwallader of Richmond, who with their daughter, Mrs. Orville A. Wilkinson, of Indianapolis, survives him.

STUBBS—At his home in Emporia, Kansas, February 14, 1928, David Stubbs, aged 89 years. He was a member of Emporia Friends Meeting, a devout, earnest worker in the Lord's vineyard until infirmities of age made him a shut-in, yet he never lost interest in the church and its activities. A father in Israel has gone to a glorious reward.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
John R. Cary.....Baltimore Md.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

WINSTON-INTERNATIONAL
TEACHERS' BIBLES
SELF-PRONOUNCING
Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.
Send for Illustrated Catalog
THE JOHN C. WINSTON CO., *Publishers*
American Bible Headquarters
880 WINSTON BUILDING PHILADELPHIA

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

THE NICHOLSON PRESS
FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.
26-28-30 N. NINTH ST.
Commercial Printers and Binders
PUBLICATIONS
PRINTERS OF THE AMERICAN FRIEND